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A GUIDE TO NAMAZ

A DETAILED EXPOSITION OF

The MOSLEM ORDER of ABLUTIONS and PRAYER

WITH A REVIEW OF

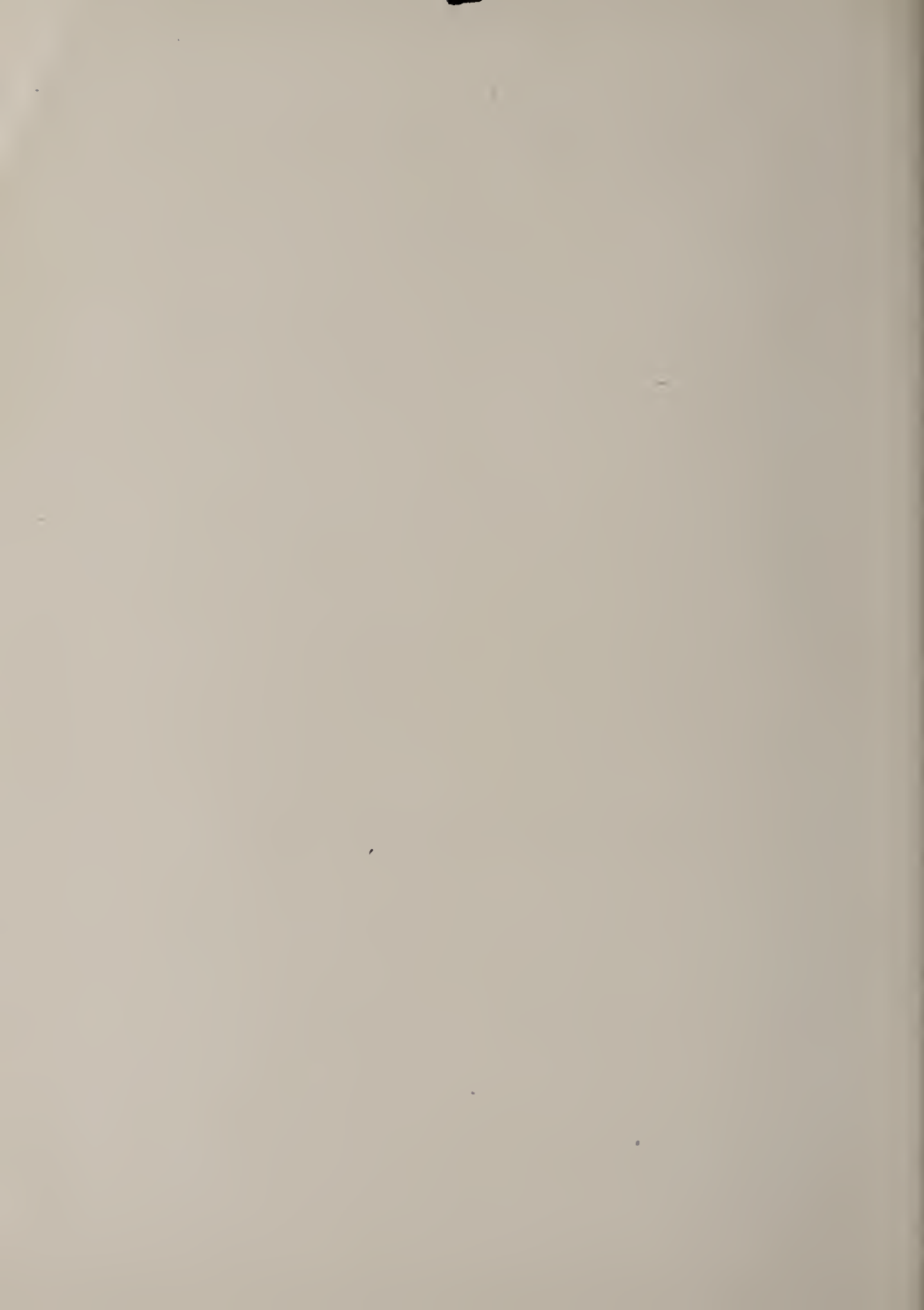
The Five Pillars of Practice.

BY

MOHAMMED ALEXANDER RUSSELL WEBB.

PRICE, 20 CENTS.

THE MOSLEM WORLD PUBLISHING CO.,
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PREFACE.

IN THE NAME OF GOD, THE COMPASSIONATE, THE MERCIFUL:

THE purpose of this work is to give to the English-speaking world, and particularly to those people who live on the Western half of our earth, an adequate idea of how the Mussulman prays and what is necessary in the daily life of him who desires to follow the True Faith. It is not exaggeration to say that there is not more than one Church-Christian in half a million who has any just and proper conception of the Islamic system of religion or knows how and when and where the Mussulman prays, what his prayer means, what his daily religious practices are or how the system he follows is arranged. In writing this book I have had two objects in view. The first, is to supply American and English converts to Islam with a complete and explicit guide to prayer; the second, is to educate honest, fair-minded, thoughtful people to a better knowledge and appreciation of the leading doctrine, or cornerstone of the Islamic system. I have made a plain and full exposition of the daily prayers of the Moslem, and if my work will, in any degree, result in softening or breaking down the barriers of bitter prejudice and intolerance that now shut out the truth from the eyes of the masses of educated Americans, I shall feel that I have been amply rewarded.

I pray that Peace and Mercy of God may be with all who follow the True Faith.

THE AUTHOR.

THE ISLAMIC PRAYER.

HOW to become a Mussulman is a question that thousands of intelligent Americans have asked, even after they have become convinced of the truth of the Unity of God and the inspiration of our Holy Prophet (Peace be with him). They are unaware, of course, that in declaring their belief in these truths they are already Mussulmans and fully entitled to membership in the grand Moslem Brotherhood. Mohammedan, Moslem, and Mussulman are synonyms, although a literal or analytical translation of the words carries with it an apparently different idea. Those who declare their belief in the Unity of God, and the inspiration of Mohammed and endeavor to follow his teachings, are called Followers of Mohammed, Mussulmans, Moslems, Mohammedans and Followers of Islam. But Mussulmans prefer to be called Mussulmans, as a rule, rather than Mohammedans.

The word "Islam" means resignation to the will of God, or aspiration to the higher divine principle that exists within every man. We may carry this expression of the Islamic idea further and say that a Mussulman, Moslem, Mohammedan or Follower of Islam is one who not only believes in the Unity of God and the inspiration of Mohammed, but who endeavors earnestly and honestly, from daylight to the hour when he closes his eyes in sleep, in every thought and act of his life, to cultivate his higher spiritual nature and bring his soul nearer to that divine spirit which is a part or accompaniment of his spiritual nature. Perfect purity of thought, word and deed, the deepest fraternal love, and the exercise of all the virtues must be the active elements of every true Mussulman's daily life. The teachings of the Holy Koran and the system of social and religious practices established by our Holy Prophet were intended to assist

mankind in their soul-development, and are the most perfect and effective ever given to humanity. But to be efficacious they must be followed intelligently and honestly and with the right motives; otherwise they cannot be expected to benefit those who pretend to follow them. Man is a free agent and his salvation lies with him; if he desires and tries to be saved he will be, but no vicarious atonement nor any human intermediary can be of any possible benefit to him. Our Prophet never claimed to be a redeemer; he insisted that he was only a preacher or teacher, and that he could only point out the true way for men to save themselves. If we are ill, the medicine prescribed for us will not cure us unless we take it as the physician directs; how, then, can we expect to gain eternal happiness if we do not follow faithfully that system which seems the best to secure that end?

It would not be just nor wise for us to admit that anyone can so cultivate his higher spiritual faculties as to attain to the perfection of Paradise, without following strictly the system taught by the Holy Koran and our Prophet, no matter how intelligent, conscientious, earnest, and well-educated he may be. It is plainly apparent that we must teach and urge the necessity of complete and faithful adherence to the Islamic laws and practices. This is obvious to everyone who understands what salvation is and has arrived at a comprehension of the spiritual nature of man as a whole. Every single article of practice in the Islamic system; every motion, act, posture and expression has a deep meaning and is intended to assist, directly and positively, in the attainment of certain good results. It is only the highly developed Mussulman who understands the meaning and intent of all the devotional acts, but all may acquire this knowledge if they truly desire to do so. The most important factor in securing the realization of this desire is the careful and willing observance of the simple forms of ablution and prayer.

THE FIVE PILLARS OF PRACTICE.

Ablution, Prayer, Alms-giving, Fasting and Pilgrimage are called the five pillars of practice, and all there is in the way of forms and ceremony is in these.

Orthodox Mohammedanism may be divided into six heads, as follows:

- 1st Faith in God.
- 2d Belief in Angels.
- 3d Belief in the Holy Koran.
- 4th Belief in all of God's Prophets.
- 5th Belief in the resurrection and judgment.
- 6th Belief in the omniscience of God.

As before said, these are the points of belief upon which the orthodox Mussulmans are united, but no one is expected to believe these things until he has examined them and has become convinced through his reason that they are true. If he believes in the 1st, 3d and 4th, and observes the Five Pillars of Practice, he will be considered a very good Mussulman, although he may not be prepared to declare himself as to the 2d, 5th and 6th. A very rigidly orthodox Mussulman would not consider his neighbor a really true follower of Islam unless the latter declared his full belief in the six points and observed the Five Pillars of Practice as well as the Islamic laws and social customs.

In the consideration of this subject, however, we should bear in mind that nothing is binding upon any rational, intelligent man that is not strictly in harmony with his reason. The spirit of our Prophet's teachings tends to the broadest liberality of thought and judgment, and confirms us in the conviction that belief and practice should be adapted to the mental development of the human race. No educated, thoughtful man in this 19th century, in the Western Hemisphere, at least, would be expected to endorse, or declare his belief in anything he did not understand, or that appeared irrational to him.

Therefore, when one has studied and thought upon the subject, and has arrived at a belief in the Unity of God and the inspiration of Mohammed, he can readily make the declaration: "La, illaha illala, Mohammedur resoul Allah" (There is no God but one God; Mohammed is the Prophet of God). He then becomes a Mussulman. If he really believes in the truth of this declaration he will honestly endeavor to learn all about the religion of Islam, will take the teachings of the Holy Koran and the Prophet as his guide in life, and will follow the Five Pillars of Practice.

And now let us consider them briefly before we take up their practice in full detail.

Ablution, or the "*Woozoo*" as it is called, before prayer, has two purposes: one is to secure perfect physical cleanliness, and the other is to symbolize the washing away of all sinful impurities from the soul before presenting it in prayer to God. But physical cleanliness is carried even further than the "*Woozoo*." Frequent full baths are taken so that all parts of the body may be clean. A full bath is always taken after sexual intercourse, water being poured over the body from head to foot. When calls of nature are answered the parts are always washed carefully with running water. As before said, perfect physical cleanliness is the end desired.

Prayer was said by our Prophet to be the corner-stone of Islam. But the Islamic idea of prayer is quite different from that of some other systems; it is not the eringing begging for worldly, material benefits or advantages; it is not a petition to a god who is expected to change his mind if he is coaxed and flattered; it is not the abject craving of doubtful rights and privileges; but it is a soulful aspiration to a higher spiritual condition and an earnest, manly hymn of praise and benediction, as will be seen from the prayers given later on. The Mussulman believes that God is All-wise, All-powerful, Ever-present, and All-merciful; that He knows what we need and what is good for us; that He will give us what we are justly entitled to and will withhold from us what we are not entitled to, no matter how much we beg and plead for it; that he is not to be swerved from His purposes by bribes and flattery, but that He is always the God of love, mercy, benevolence, goodness, justice and charity.

Alms-giving is required for various reasons; one is that it strengthens the bond of fraternity between the giver and receiver; that it increases the love of the giver for all mankind and that it affords him an opportunity to improve his spirituality.

Fasting, like alms-giving, cannot be discussed fully in a volume of this general character. There are occult reasons why they should be practiced, and are of direct benefit to him who practices them in a devout and sincere spirit.

Fasting, as it is now practiced among the Mussulmans of the East, consists in abstaining, during the holy month of Ramzan, from eating, drinking and sexual intercourse from the approach of dawn until sunset. There are two *Furz*, or obligatory features of the fast:

(1) The *Niyah*, or intention for a *Furz* fast, in the month of Ramzan, which must be made before noon.

(2) Abstinence from eating, drinking and sexual intercourse between the period just before dawn until after sunset.

The Holy Koran says:

“O true believers, a fast is ordained unto you, that ye may fear God. A certain number of days shall ye fast; but he among you who shall be sick, or on a journey, shall fast an equal number of other days. The month of Ramzan shall ye fast.”

The Imam Al Ghazzali designated three degrees of fasting:

(1) Restraining the stomach and other parts of the body from satisfying their lusts and appetites.

(2) Restraining the ears, eyes, tongue, hands, feet, and other members from sin.

(3) The fasting of the heart from worldly cares, and restraining the thoughts from everything beside God.

Pilgrimage was originally instituted as a means of strengthening the Moslem fraternity. The early Moslems were directed to meet once a year at Meeea, during the holy month of Ramzan, to pray together as brothers and clasp hands in fraternal fellowship. The fraternal idea was strongly emphasized by our Prophet who realized that an annual meeting of his followers would be a most effective means of keeping them united as brothers. From this sprang the practice of pilgrimage from foreign countries to Meeea. Every Mussulman feels in duty bound to make the pilgrimage to Meeea at least once in his lifetime, unless he is too poor to do so, in which event he is not blamable if he does not make it.

Let us now consider, in fuller detail, the first and second pillars of practice, viz., ablution and prayer, which are so closely connected that they may be considered as one.

HOURS FOR PRAYER.

Prayers are said five times a day. In giving these hours we will use the Arabic nomenclature with Roman letters, as these names are known and used by all Mussulmans. “*Namaz*” means prayer.

The first *Namaz*, or *Fajr* prayer, is said before sunrise. Some Mussulmans hold that it should not be said until the first streaks of gray dawn appear in the east. Others consider it proper to say it at any time after midnight. But it must be said before the sun appears.

The second *Namaz*, or *Zuhar* prayer, is said after the sun has passed the meridian and before 3 p. m., or between 12.30 and 3 p. m.

The third *Namaz*, or *Asr* prayer, is said between 4 p. m. and sunset; usually about 4.30 or 5.

The fourth *Namaz*, or *Magrib* prayer, is said immediately after sunset, just as the last rays of the setting sun fade away in the west.

The fifth *Namaz*, or *Isha* prayer, is said just before retiring. Some Mussulmans hold that this prayer can be said within an hour or two after *Magrib*, while others insist that it should only be said immediately before retiring as the last act of the waking hours to confide body and soul, clean, to the care of God. The Holy Koran clearly supports the latter view.

These prayers are known as *Furz*, or obligatory; there are three others known as *Sunnat* or voluntary, which are said by many of the more devout Mussulmans. The hours for these are: when the sun has well risen, about 11 a. m., and just after midnight.

Each prayer is divided into *Rakaats* of *Furz*, *Sunnat*, *Nuffle* or *Vitar*.

The full meaning of *Rakaat* will be explained when the prayers are given.

Furz means that which is fixed by the Koranic law and is obligatory. A *Furz* prayer must be said at each of the five stated periods.

Sunnat means a prayer which it was the habit of the Prophet to say, and which every good Mussulman should say, although it is not obligatory for him to do so. The *Sunnat* prayer is usually said at each of the five periods.

Nuffle is the voluntary performance of two *Rakaats* which may be omitted without sin.

Vitar is an odd number of *Rakaats*, either one, three, five or seven. Three are usually said after the *Isha* prayer, before retiring.

ARRANGEMENT OF PRAYERS.

Fajr—2 *Rakaats* *Sunnat* and 2 *Furz*.

Zuhar—4 *Rakaats* *Sunnat*; 4 *Furz*; 2 *Sunnat*.

Asr—4 *Rakaats* *Furz*.

Magrib—3 *Rakaats* *Furz*; 2 *Sunnat*.

Isha—4 *Rakaats* *Furz*; 2 *Sunnat*; 3 *Vitar*.

Although this may seem a very complicated system, it is really very simple when one understands what a *Rakaat* is. This cannot be explained clearly until a full prayer is given in its regular order. It should be remembered that there is no fixed or specially ordered prayer, but that any sura, or chapter of the Koran may be used.

ABLUTION.

The ablution, or *Woozoo*, should be made before each prayer, but it may be carried from one prayer to another if, in the meantime, it has not been broken, by obedience to a call of nature, or there are no bloody or running sores upon the body. In such a case the *Woozoo* must be made completely the five times. It is made as follows:

The sleeves are tucked up a little higher than the elbows. Before commencing and while tucking up the sleeves, many Mussulmans repeat a short declaration something like the following:

"I intend to purify myself from all physical uncleanness before I begin my prayer; that holy duty which shall draw my soul near to the Most High. In the name of God, the Great and Mighty. Praise be to God who has given us grace to be Mussulmans. Islam is truth and infidelity falsehood."

The hands are then washed three times, and the mouth is rinsed three times, the water being thrown into it with the right hand. Water is then taken in the right hand and snuffed up the nostrils three times, the little finger of the right hand being thrust into each nostril each time to free it from all uncleanness. Before washing the nostrils some Mussulmans say:

"O my God, if I am pleasing in Thy sight, perfume me with the odors of Paradise."

The face is then washed three times, the water being thrown up with both hands, care being taken to wash from the roots of the hair to the point of the beard.

The right hand and arm are washed to the elbow, the worshipper letting the water run from the hand down to the elbow. Sometimes the following is repeated:

"O my God, on the day of judgment, place the book of my actions in my right hand and examine my record with favor."

Then the left hand is washed in the same manner, the following being sometimes repeated:

“O my God, place not, at the resurrection, the book of my actions in my left hand.”

Comparatively few Mussulmans repeat any of these invocations during the ablutions now-a-days, as they are not considered absolutely necessary. It is only the very devout and faithful who repeat them.

The turban or cap is then removed and both hands, very wet, are passed over the head from the forehead to the nape of the neck and then, with the palms turned outward, drawn forward under the chin, the beard being combed with the wet fingers from the throat upward. The tips of the forefingers are then placed in the ears, with the thumbs at the back of the ear-lobes, and the fingers are twisted to loosen and remove any foreign substance. The neck and throat are then wiped with the backs of the hands, and the water is brushed, with the hands, from the arms and hands, passing the latter from the elbows down to the fingers. Clean towels may be used to dry the parts.

The feet are then washed from the ankles down, the fingers being passed repeatedly between the toes.

The water used should be clean and should be taken from a running stream, hydrant or vessel, from which it is poured into the hands. It should never be dipped from a wash-bowl, pail or other vessel and allowed to run back into it from the hands. The purpose is perfect cleanliness, and the water once used is supposed to be dirty and impure, and unfit to put on the skin a second time. Mussulmans in the East, when travelling, always carry with them a metallic vessel shaped like a coffee-pot, from which they pour the water into their hands when performing the *Woozoo*.

Although this seems to be a very elaborate operation, it rarely takes more than two minutes for a Mussulman to perform the *Woozoo*.

It is also a religious duty to keep the teeth clean, and where brushes are not used, a fibrous stick is mascerated at one end, the fibres forming a very good brush.

Among the sayings of the Prophet is this: “He who performs the *Woozoo* thoroughly will extract all sin from his body, even though it may be lurking under his finger-nails.

When water cannot be procured, or its use would be injurious to

health, the ablution may be performed with clean sand or dust. This is called *Tayammum*.

Tayammum is explained as follows: "If anyone intending to perform *Namaz* cannot get water, or the water is at a distance of two miles or more, or he may be afflicted with a disease that makes it injurious for him to use water, he may make *Tayammum* on clean, pure ground and perform his *Namaz*. First, when he has made up his mind to perform *Tayammum*, he should place the palms of his hands on the ground, then rub his face with his hands; again, he should place both the palms of his hands on the ground and rub both his arms up to the elbows."

The seven essentials prior to *Namaz* are:

- (1) Purification of the body.
- (2) Cleanliness of clothing.
- (3) Cleanliness of the place where *Namaz* is performed.
- (4) To cover the nakedness of the body.
- (5) Punctuality in the times of prayer.
- (6) Facing the Kaaba.
- (7) Making for oneself a definite idea as to the kind of prayer one is to perform—i. e., *Sunnat*, *Furz*, *Nuffle* or *Vitar*.

In every mosque there is a tank or well and all the necessary appurtenances for the *Woozoo*.

THE AZAN.

We can now proceed to the regular order of prayer.

Before each prayer the *Azan*, or call, is made by the *Muezzin*, or crier, from every mosque. Where there is no mosque and several Mussulmans are gathered together for prayer in the field, woods or highway, the call is made by one of their number selected by the others. In the mosque the *Muezzin*, who is regularly appointed for the purpose, makes the call always. He ascends to the minaret and, placing the thumbs behind the lobes of the ears, with the palms of the hands turned forward, he calls out, in a loud, resonant voice:

Allaho Akobar! Allaho Akobar! Allaho Akobar! Allaho Akobar!
 Ashado Allah illaha illala;
 Ashado Allah illaha illala.
 Ashado annar Mohammedur resoul Allah;
 Ashado annar Mohammedur resoul Allah.

Hyar alas Allah [*turning the head to the right*];

Hyar alas Allah.

Hyar allal fallah [*turning the head to the left*];

Hyar allal fallah.

Assallahto Kyrum inan ome;

Assallahto Kyrum inan ome.

Allaho Akobar! Allaho Akobar!

La illaha illala! La illaha illala!

This is the call for the *Fajr*, or first morning prayer, and differs from the call for the other prayers in having the line: "Assallahto Kyrum inan ome" (Prayer is better than sleep).

The above is the Arabic, as near as it can be represented in the Roman letters. Following is a literal translation of the *Azan* into English:

God is great! God is great! God is great! God is great!

I bear witness that there is no god but God;

I bear witness that there is no god but God.

I bear witness that Mohammed is the Apostle of God;

I bear witness that Mohammed is the Apostle of God.

Come to prayers! Come to prayers!

Come to salvation! Come to salvation!

Prayer is better than sleep;

Prayer is better than sleep.

God is great! God is great!

There is no god but God! There is no god but God!

While the *Azan* is being made the faithful range themselves in a straight line, elbow touching elbow, facing toward the *Kebla*, or Mecca, the holy city of Arabia. In America the *Kebla* is directly east. In India they turn their faces to the west in prayer, Mecca being in that direction. Perfect system and regularity characterized all the teachings of the Prophet. and it was, probably, in pursuance of this idea that a *Kebla* was chosen, instead of allowing his followers to face in all directions in an irregular way. The fixing of the *Kaaba* secured unanimity and the highly beneficial results accruing therefrom. Five times a day the hearts of millions of devout human beings are turned toward Mecca, together with the devout prayers of millions of earnest souls. This may also be

taken as another expression of that close fraternity which is such a striking feature of the Islamic system.

THE ACCAHMUT.

At the conclusion of the *Azan*, and after the *Muezzin* has taken his place among the worshippers, he repeats the *Accahmut*, which is exactly the same as the regular *Azan*, except that the words, “*Cud ca matus Allah! Cud ca matus Allah!*” (Prayers are now ready!) are added after “*Hyar allal fallah!*”

With his hands hanging loosely by his side, as represented in



the accompanying illustration, each worshipper now slowly says the *Niyah*, or Intention, as follows:

“Nowayto nu osalli *Furz* (or *Sunnat*) hazulwukat mutta-wudgahan, el ah Kaber tish shereefuttay. Allaho Akobar.”

Which in English means:

“I intend to offer my *Furz* (or *Sunnat*) prayers to the Almighty God while I turn my face to the Kaaba.”

It should be remembered that there is no difference between *Furz* and *Sunnat* prayers except in the intention. That is to say, a *Furz* prayer is obligatory, and the same prayer said a second, third or fourth time is called *Sunnat*, *Nuffle* or *Vitar*, as the case may be. For instance, the worshipper declares in the *Niyah*, or Intention, that he will say two *Rakaats Furz*; when he has finished he may say

he will repeat two *Rakaats Sunnat* and still use the same prayer he has just finished repeating.

This explanation is necessary to avoid the confusion that naturally arises in the mind of the inexperienced convert to Islam. He is liable to infer that *Furz*, *Sunnat*, *Nuffle* and *Vitar* are different prayers in their verbal construction, when, in reality, they are only *Furz*, *Sunnat*, *Nuffle* or *Vitar*, because the worshipper verbally or mentally declares them so.

Another fact which should be borne in mind is that there are no regularly prescribed words to be used in prayers, except in the *Takbir* (God is Great), the *Niyah*, or Intention, the *Niku*, the *Tasmi*, the *Sijdah*, the *Jalsah*, the *Tahiyah*, the *Tashahud* and the *Salaam*, which are very brief and will be explained further on. Any verse or sura of the Holy Koran may be repeated as a prayer, although it is usual to repeat the *Sura Fatiha*, or first chapter in the *Furz* prayer.

Having repeated the Intention, with the hands hanging loosely at the sides, the worshipper slowly and reverently says the *Takbir*:

God is Great! (Allaho Akobar!)

This is generally said while the hands are being raised slowly to the head, with the palms turned forward and the thumbs pressed behind



the lobes of the ears, as in accompanying gut. Sometimes the *Takbir* is not said until the hands are placed in the position indicated. It

is generally considered the better way to place the hands in position before saying the *Takbir*. After this is said they are slowly lowered and crossed on the abdomen just below the naval, the right resting upon the left, as in the accompanying cut.



The prayer is then repeated.

A very acceptable form, which includes the *Sura Fatiha* is given as follows:

Holy art thou O God!

I worship and praise thee.

Blessed is thy name and exalted is thy dignity.

There is no God but thee!

[The *Sura Fatiha*.]

In the name of the Most Merciful God!

Praise be unto God, the Lord of Creation,

The All-Merciful, the All-Compassionate,

Ruler of the Day of Reckoning.

Thee do we worship and to thee do we pray for help.

Direct us in the right way,

In the way of those to whom thou hast been gracious;

Not in that of those who are the objects of wrath,
Or who walk in error.

[The worshipper may now repeat other Suras of the Holy Koran, as many as he chooses; the 112th Sura: "The Unity," is usually repeated, after the *Sura Fatiha*, as follows:]

Say: God is one God, the Eternal God,
He begetteth not, neither is He begotten;
And there is not anyone like unto Him.

[Then follows the *Takbir*:]

Allaho Akobar!

THE RUKU.

While saying the *Takbir*, at this point, the worshipper drops his hands, bends slowly forward in a stooping posture, placing his hands upon his knees as seen in the accompanying cut.



This is called the *Ruku*. While in this position he repeats:

Holy is my God, the Great!
Holy is my God, the Great!
Holy is my God, the Great!

THE TASMI.

He then resumes the erect position with his hands hanging loosely by his sides as seen in the accompanying cut.



While doing this he says:

God listened to him who praised Him.

Praise be to thee, Our God!

Allaho Akobar!

THE SIJDAH.

The worshipper then sinks to his knees, with his feet resting on the ends of the toes, and, falling forward, rests his forehead and hands upon the ground as seen in the accompanying cut.



Some Mussulmans hold that the nose, also, should touch the ground, and that the ends of the thumbs should touch the lobes of

the ears. The usual practice, however, is to rest the hands flat on the ground with the fingers spread apart, while the forehead presses fully upon the ground. While in this position the worshipper says:

Holy is my God, the Highest!

Holy is my God, the Highest!

Holy is my God, the Highest!

The Imams and very devout Mussulmans generally repeat this sentence seven times while the ordinary worshipper repeats it only three times as above. At its conclusion he raises his body and sits back upon his calves and feet, the left foot resting on the toes and the right on its outer side as in the accompanying cut.



This position is very difficult for one who has not become accustomed to it, but those Mussulmans who have prayed from childhood declare that it is the most comfortable position they can assume. The recent convert usually takes the kneeling posture most comfortable to him and acquires the other through practice and observation. While sitting in this position, which is called the *Jalsah*, he repeats the *Tabir*:

“Allaho Akobar!” (God is Great!) once, and then leans forward again laying his hands and forehead upon the ground, as seen in the accompanying cut,



while he repeats:

Holy is my God, the Highest!

Holy is my God, the Highest!

Holy is my God, the Highest!

This is the end of the *Rakaat*. Every time this formula is repeated, it is a *Rakaat* of *Furz*, *Sunnat*, *Nufl* or *Vitar*, according to the declaration of the worshipper when he repeats the *Intention*. Supposing that he is saying the *Fajr Namaz*, or morning prayer, which should be two *Rakaats Furz* and two *Sunnat*. He repeats the above twice; then goes on with the *Attahyat Tashahhud* and *Salaam*, and then returns and repeats the same formula twice for the two *Rakaats Sunnat*.

THE ATTAHYAT.

Having repeated the required number of *Rakaats* he remains seated on his feet (or if unaccustomed to that position he finds it painful or uncomfortable he may sit cross-legged, or in the most comfortable sitting posture) and, with his hands resting on his knees as seen in the following cut,



he repeats the following:

Benedictions are for God,
 And prayers and good works,
 Be peace with thee, O Prophet,
 And the grace of God and His blessings.
 Be peace with us
 And with the Servants of God who are good.

THE TASHAHHUD.

He then raises the forefinger of the right hand, while both hands still rest on his knees, as seen in the accompanying cut,



and says :

I declare that there is no God but one God,
 And I declare that Mohammed is His servant and Apostle.

(The finger then falls to its former position.)

Oh, God! be gracious unto Mohammed
 And unto the descendants of Mohammed,
 As Thou wast gracious unto Abraham,
 And unto the descendants of Abraham.
 Indeed Thou art praised and great
 Oh, Almighty! bless Mohammed
 And the descendants of Mohammed,
 As Thou didst bless Abraham
 And the descendants of Abraham.
 Indeed Thou art praised and great.
 Oh, Our God! give us goodness in this world,

And goodness in the world to come,
And save us from the punishment of fire.

THE SALAAM.

The face is then turned slowly to the right as seen in the accompanying cut,



the worshipper saying:

Be peace with ye, and the mercy of God.

(Or in Arabic, "Assalam Aleikum wa rahmatullah)

And then, turning the face to the left, as in the accompanying cut,



the worshipper says:

Be peace with ye, and the mercy of God.

Almost every Mussulman believes that two angels attend upon him, one on his right hand to record his good thoughts and acts, and the other on his left to record the evil ones. The general purpose of the *Salaam* is, therefore, apparent.

THE MUNAJAT.

The *Munajat* is said to close all prayers, and may consist of any words of adoration or supplication that may occur to the worshipper. A chapter or verse from the Holy Koran is often used. While it is being said the hands are held up as high as the shoulders,



with the palms turned upward and inward toward the face, their outside edges touching, as in the accompanying cut. A usual form of supplication is the following:

O Lord! I supplicate Thee for firmness in faith,
And for direction toward rectitude;
And to assist me in being grateful to Thee,
And in adoring Thee in every good way.
And I supplicate Thee for an innocent heart,
Which shall not incline to wickedness.
And I supplicate Thee for a true tongue,
And for that virtue which Thou knowest.
And I pray Thee to defend me
From that vice which Thou knowest,

And for forgiveness of those faults which Thou knowest.

O my Defender!

Assist me in remembering Thee,
And in being grateful to Thee,
And in worshipping Thee with all my strength.

O Lord !

I have injured my own soul, -
And no one can pardon the faults of Thy servants but Thee
Forgive me out of Thy loving kindness,
And have merey on me ;
For, verily, Thou art the forgiver of offences,
And the bestower of blessings on Thy servants.

Allaho Akobar.

It will be seen that the tone of the prayers is of adoration and supplication for spiritual help, and not for any material benefits.

It is usual, at the close of the *Asr* prayer, for the worshippers to clasp each other's hands, or embrace, as an indication of a renewal and strengthening of the bond of fraternity that binds them together and to God.

We have given the order of prayer as it is followed either in the mosque, or wherever several Mussulmans are gathered together, or where the worshipper is alone in his home. When he is alone he does not repeat the *Azan*, or call for prayer, but simply says the *Accahmut* in an ordinary tone of voice. The *Takbir* and *Tasmi* are repeated aloud ; the rest of the prayer is silent.

When two or more persons pray in the fields, by the roadside, or in a house other than a mosque, one is selected to call the *Azan* and another or the same one, may be selected as *Imam*, or leader of the prayer. He repeats the *Takbir* and *Tasmi* aloud, while the others remain silent and follow his motions. The eyes are sometimes closed, and always downcast, as the worshipper is in the presence of the Almighty God. He feels that he should act humbly and reverently.

The services at the mosque are in no way different from the prayers at a private house or in the open air, except on Friday. The Mussulman believes that God's temple is wherever he may pray, and that the mosque is only a convenience where the Moslem

brotherhood may meet and pray. God's temple is the earth, and its roof the sky. There is no priesthood nor elaborate ceremonial, and the *Imam*, who leads the prayers at the mosque and reads the *Khutbah* on Friday, receives no salary, as a rule. The *Muezzin*, or crier, often receives compensation for his arduous work. The central ideas in the whole system are perfect equality and fraternity, and no one member of a community is given precedence over the others in religious matters.

THE KHUTBAH.

Friday is the weekly holiday of the Mussulmans, and it is believed by some that Mohammed declared that it was set apart by God as a day for rest and special devotion. It is the custom to dress in one's best on that day and proceed to the mosque for the *Zuhar*, or noonday prayer, and to listen to the *Khutbah* read by the *Imam*. When the proper time arrives each worshipper says four *Rakaats Sunnat* silently, and at the appointed time for the *Khutbah* the *Imam*, with a light, fleecy scarf or shawl thrown about his head and shoulders, and the Holy Koran in one hand and a long, stout staff in the other, stands on the second step of the *Nimbar*, or reading platform, and reads a chapter from the Holy Koran. At its conclusion he seats himself on the upper step of the *Nimbar* and prays silently for a minute or two. He then arises and reads another chapter from the Holy Koran.

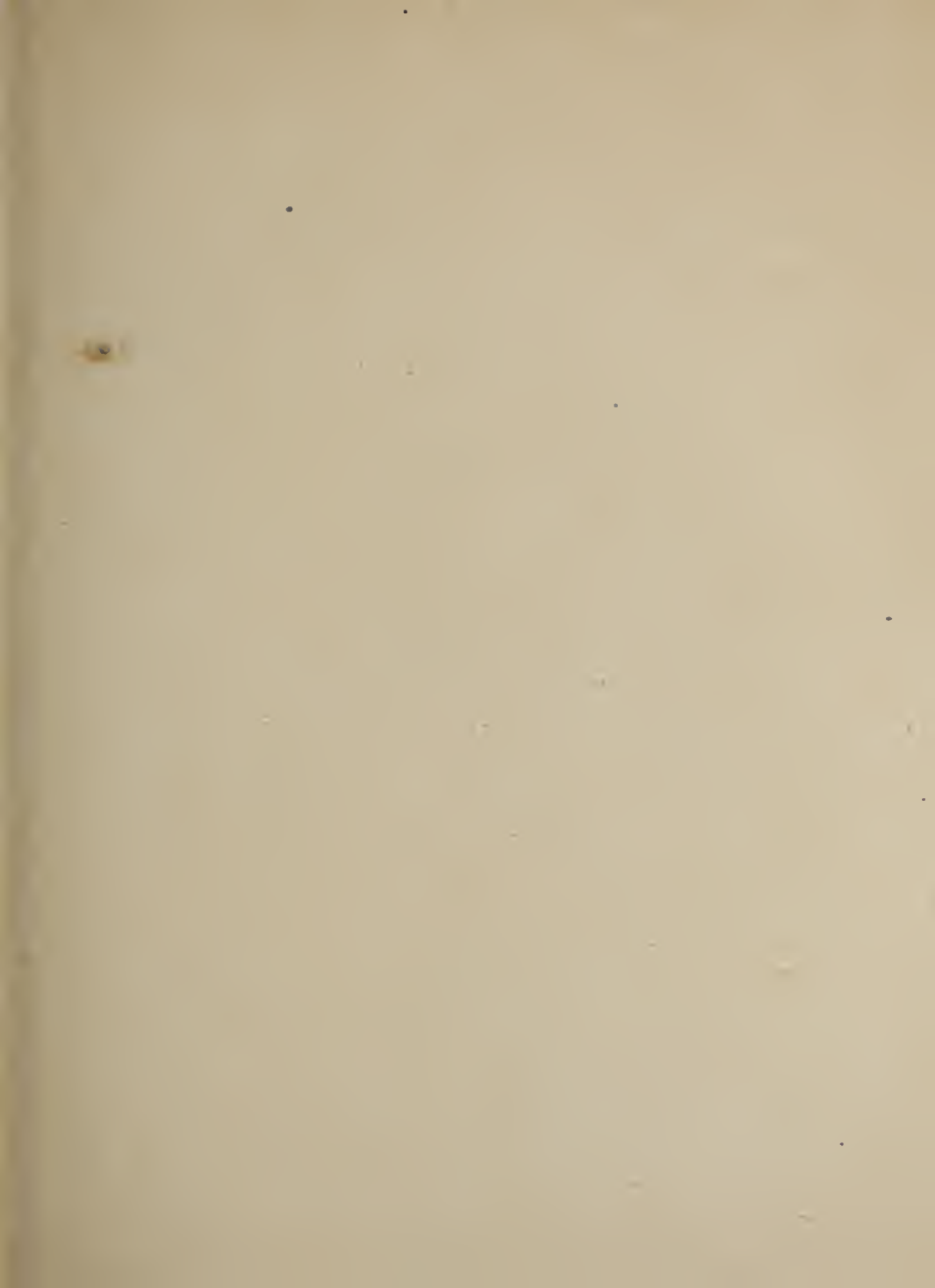
During the reading the congregation is seated on the floor of the mosque, after the manner of the Eastern people, and at its conclusion all arise to their feet and form in lines while the *Imam* descends from the *Nimbar* and faces toward the *Kebba*, preparatory to leading the prayer. Then follow two *Rakaats Furz* and two *Sunnat*. The noonday prayer on Friday, it will be seen, has two *Rakaats* less than on other days.

There is no sermon on Friday, and the day is usually passed in conformity with the customs of the country. In India, for instance, the shops of the Mussulmans are open on Friday and closed on Sunday, following the English custom. In fact, the true Mussulman is always on the side of law and order, and will usually allow his rights to be trampled upon, grossly, before he will attempt to defend them. He considers the life hereafter of more importance

than the present existence, and bends the major portion of his thoughts and acts in a direction calculated to lay up for him "treasures in Paradise." He salutes his brother-Moslem with: "Peace be with thee, and the mercy of God!" and when parting from him invokes God's blessings upon him. When making a declaration as to a future action he always expresses the proviso, "If God be willing," and thanks God for all the good things that may come to him in this life. If evil befalls him he accepts it patiently, declaring that it is God's will and that it would be wicked and foolish for him to complain. From this fact, among others, has arisen the absurd idea, prevalent among Church-Christians, that the Mussulman is a fatalist and believes that no act of his own can alter the course of his life or his destiny. He is not even a predestinarian, as some of the Presbyterians and other Church-Christians are; he admits the omniscience of God, and declares that He knows the course of every human life. But fatalism, as it is understood in the West, has no place in the Islamic system.

To be pure in heart, in word and in deed, is the paramount purpose of the true Mussulman's life. The perfect Fatherhood of God and Brotherhood of Man is the corner-stone of his faith, and has a fuller expression in the Islamic system than in any other religion known to man.







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